



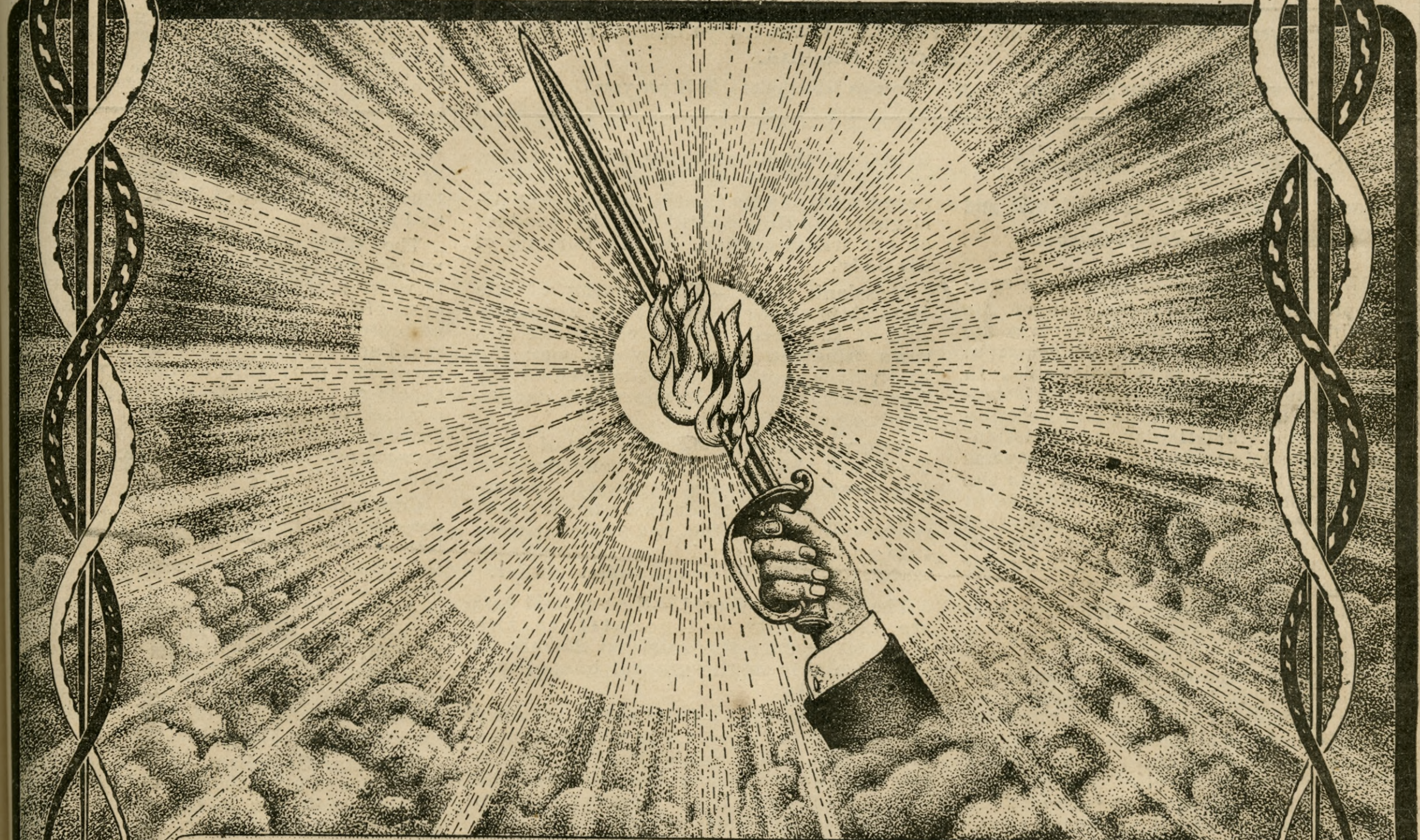
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., NOVEMBER 13, 1906. A. K. 67.

Whole No. 684

The Fundamentals of Koreshan Universology.

The Order of Evolution of the Higher Kingdom of Life; the Purpose of the Rite of Circumcision; Principles of Comparative Anatomy; the Circumcision of the Grand Man.

KORESH.

ONTOGENY.—Continued from last issue.

REGENERATION IS MERELY REPRODUCTION.

The reproduction from the planting of the Christ is the regeneration of the Sons of God. Regeneration is of two orders—the regeneration of the fixed type, and the regeneration of the progressive type. In the Christ the processes of development had brought forth the firstfruits of the new order. The production of the Son of God from the human race shows the consanguinity of the race of men with the race of Gods, and the relationship of the heir to the throne of God with the human race in general. Involution is the coördinate of evolution. That which has been involved can be put forth in evolution. The evolution of the life of the Christ, in the multiplication of the Sons of God, is the re-generation (re-production) of the fixed type. The process of regeneration through which the Sons of God are to be multiplied in the new birth, which is the resurrection of the dead, is the evolution of the Son of God into the many Sons who will be like him, hence the evolution of the fixed type. This is the multiplication of the offspring of the Almighty, in the production of his Sons from the planted Son of God. This is the order of Melchizedek.

The regeneration of the progressive type is the carrying over of the natural sons of men in whom were planted the divine germs from the Christ, thus making it possible for those who received those germs to develop into the Sons of God by processes of regeneration. This progressive regeneration, however, or what is the same thing, progressive reproduction, is the de-

velopment of the progressive type. The regeneration of the Sons of God from the sensual humanity, is like the transformation of the filth of the soil in which good seed is planted, to the condition of the multiplied grain. The filthier the soil the more productive of fruit does it become. If wheat is planted in soil which has the richness of fertility (which may be of animal and vegetable decay), the more prolific it is in the multiplication of the crop it is expected to produce.

The farmer furnishes nutriment to the soil, that the soil may furnish substance to the wheat to transform it to the crop which he gathers from his land. The filthier the ground in which the wheat is sown, the better for his purpose. What does the wheat become in its relation to the filth of the soil in which it is sown? The wheat dissolves and is changed to the essence of the wheat; this commingles with the filth of the soil, which, under the influence of the processes of combustion of the wheat in the soil, is also burned into spirit, and thus the substance of the filthy soil is transformed to the substance of the wheat, and the wheat is thus multiplied. Just what the good seed does to the filthy soil, the good Spirit of God, when sown in the filthy race, does to the humanity in which the good seed is sown. It is the metamorphosis of the evil in the race, to the good which in the processes of regeneration the evil becomes. The evil is transformed to good in the race, precisely as the filth of the soil is transformed to the wheat.

NO KINGDOM EVER EVOLVES A HIGHER KINGDOM WITHOUT THE PRIOR EXISTENCE OF THE SUPERIOR KING-

DOM.—The evolution of the Sons of God from the human race is made possible by the planting of the Son of God into the inferior race. The race will unfold the superior kingdom, because the germ of the superior kingdom was planted in it. What is true of the development of the Gods from the mortal race, is true of all kingdoms in the economy of universal development. The mortal race will unfold the kingdom of the Gods. This evolution will not be in some other world, for there are no worlds but the one in which we are; and in this world will the Sons of God be produced as arch-natural men, a new order, a superior race which is to stand at the head of the races of men and direct their affairs, in the administration of righteousness in the earth. The Son of God who was born into the world in the beginning of the Christian dispensation was created from men, to be heir to the eternal throne. God the Creator thus perpetuates the tenure of his office and his throne, and by the absorption of the Son into the central throne of the universe, makes of that Son the recreator and perpetuator of the universe.

Our knowledge of the structure and function of the physical universe enables us to determine consciously the fact of a center or nucleus, which is the astral center and throne of the physical domain. Corresponding to this nucleus there is an anthropostic center, which is both visible and invisible; this is the center of the human race. It is the point of all influx from the activities of human existence; in fact, it is the focal point of humanity as a whole, and is therefore *the* man. In the generation of the Son of God in the natural humanity, the process of development perfects the character of the man whom the central Divinity raises up to be the Son and heir to the throne, which is the throne of the Man, the God. This creation of the Son of God is a perpetual process, for no sooner is one Son of God absorbed into the throne of God, than there progresses the development of an heir, which in time is raised to the same state of exaltation, and another absorption continues the perpetuity of the astral nucleus. There is no time in the history of the universe when the Son of God has not been produced at definite periods of the precession of the equinoxes, when the sign Aries is in its own constellation.

The law of the development of the Son of God, related to the movement of the sign on the ecliptic, is of perpetual operation. The involution of the universe in the production of its own seed, which is the perfect Son, through the processes of involution in men, is as perpetual as Deity himself. God is distinctively individual, and when visibly manifest in the race and of the race, is personal. The personality of God is the tangible Son. When the persona (the mask or covering) is obliterated the Son is absorbed upwardly into the throne, but downwardly into the race which receives

him for regeneration. The process of his dissolution effects both his ascent into the throne, and descent into the race which he comes to save, and which he saves by his crucifixion with the race which absorbs him. The Christ becomes the Savior, the Redeemer, the Recreator, the Regenerator, and the power on the throne, for he is absorbed into the eternal consciousness, and is the veritable Godhead, the supreme object of human and angelic worship.

Circumcision.

WHY DID GOD INSTITUTE CIRCUMCISION THROUGH HIS SERVANT ABRAHAM, MAKING IT A FUNDAMENTAL RELIGIOUS RITUAL?—It is maintained by many that the ritual of circumcision was merely a sanitary measure, having an external physiological application. It unquestionably had an external effect, but its purpose was far more reaching than its superficial influence. The promise made to Abraham was the fulfilment of the Hebrew national glory, in the establishment of a kingdom as the result of obedience to the ritual of circumcision, and the final greater glory of the Messianic presence.

The cutting off of extremities is a fundamental one in the economy of the universe, but can only be understood through a knowledge of the structure and functions of the physical universe as defined in Koreshan Universology. In Koreshan Universology the ecliptic is not the sun's apparent path through the heavens, but rather the actual circuit of his midday precession through the northern and southern spiral circuit. The word ecliptic is from *ek*, out; and *leipo*, to leave; literally, to leave out. All eclipses occur on this line of the sun's movement. The meaning of the phenomenon is the conservation of energy; the cause of the phenomenon is the opening of the circuit of that electro-magnetic function through which the energies of the universe are maintained in perpetuity.

The ordinary student of physics, cosmogony, and philosophy would not imagine there could be any relation between the laws of physical cosmogony and the structure and function of the individual human; but this is because the laws of being are not understood by the ordinary scientist. Modern science takes no account of the comparative anatomy of man with that of the cosmogonic structure as a whole; in fact, the astronomer does not know that the universe has an anatomy, and that this anatomy is the correspondent of the human anatomy; nor will he ever know of such a relationship while he holds to the conviction that all knowledge must be predicated upon what the scientist phrases "a working hypothesis," which in plain English means a working guess. A working hypothesis is merely an absurd attempt to fathom the mysteries of being.

There exist definite relations between the functions of the human organism and the functions of the phys-

ical universe. All universal functions have their origin primarily in the voluntary operations of the human will, as determined and governed by the supreme intellectual attainment of the developed consciousness perfected in the divine-human, ultimate fruition. We mean by this that the mind is the first thing from whence all things are derived; that there is no mind independent of and outside of the organic human structure, and, of course, this involves that congeric center called the brain. Mind cannot exist independently of the organ in and through which it performs its uses. It might appear to the superficial reasoner, that this would preclude the possibility of mental existence after the dissolution of the human organism in what has been denominated death.

Where, it may be questioned, does the spirit go when it leaves the body? It merely passes over into another organism, occupying an interior relation to the mentality which constitutes the exterior intellectual power of the outward and visible personality. All spirits dwell within the organic structure of the visible and tangible form. In fact, the spiritual world is the interior world of natural human existence. The mental domain has existed eternally, therefore the human structure has existed eternally; hence mental consciousness has accompanied and determined the activities of the universe throughout the interminable cycles of time, which have been eternal in the past and will continue eternal in the future. Mental consciousness is therefore the primary voluntary force of eternal perpetuity. The opening and closing of the electro-magnetic circuits in the domain of the great cosmogonic structure are consequently the result of a voluntary act of the will, directed by a scientific intellectual consciousness applied primarily to that function of the human economy which is the correspondent of the processes of the cutting off of the electro-magnetic circuit, in which is involved the phenomenon called an eclipse.

In anticipation of the definition of certain universal functions which I will hereafter elucidate, let me illustrate this one conception with the relation of that universal circumcision in which the Lord was cut off, called in the Old Testament the cutting off of the Messiah,—a cutting off which corresponded to that cutting off called an eclipse. The Lord was the High Priest of circumcision. (This will be defined later on.) When he was cut off, that is, when this Light of the world was put out, there was a corresponding eclipse of the sun. Of course, the so called scientific world, being ignorant of the laws of universal science, could form no conception of any relation of an eclipse of the Light of the anthropostic world, with that of the physical cosmogony.

The "scientific" world has a few things yet to learn, and it would not be strange if that further knowledge

should come from a layman, as has occurred in the past, even though it goes materially against the grain. Men in the regular channels of scholastic and scientific investigation do not want to learn anything that does not come in the orthodox way. It is like the money power;—the common people must not interfere with the processes laid down and defined by the gamblers against the common people's rights. But sometimes the learned are compelled to revolutionize their methods through the demands of the common people, who first take the lead in the progress of the world. The medical fraternity continued the barbarous practice of phlebotomy, until the common people refused to submit to the infernal practice, when it, also, had to succumb to the common progress of civilization. When the common people come to learn (as they will) that a guess (hypothesis) at science is not a good thing to depend upon, then the scientific(?) and scholastic will gradually infer that guesses are not to be depended upon, and that the phrase, a "working hypothesis," while it sounds learned, is but a means of self-deception and a cruel stultification of human reason.

The cutting-off of the Messiah was a circumcision, the result of the circumcision of the Jew. (This subject will be discussed at length in the progress of this exposition.) Eclipses are the result of the movement of mercurial pigment discs between the laminae or concave plates which comprise the shell of the universe. Eclipses have no relation whatsoever to that insensate imagination, called scientific, which predicates the interpretation of phenomena upon the basis of illusion,—that illusion founded in hypothetical research. When the Messiah was cut off by his typical crucifixion the Light of the natural world was also cut off,—a phenomenon that will be repeated in about twenty-two thousand years from now, or in about twenty-four thousand years from the time of its last occurrence.

THE BRAIN DETERMINES VOLUNTARILY AND INVOLUNTARILY ALL OF THE OPERATIONS OF THE BODY. THE BRAIN CENTERS DIRECT THE CENTERS OF BODILY ACTIVITY. THE PARTS OF THE BRAIN ARE RELATED TO CORRESPONDING PARTS OF THE BODY. THE FUNCTIONS OF THE BODY DEPEND UPON THE DETERMINING FUNCTIONS OF THE BRAIN.—We are to consider then, the law of circumcision as determining the ritual as a fact in the economy, with the annunciation that nothing ever obtained in the universe that was not a necessity from some point of view. Things are always either right or wrong; but whether right or wrong, they are a necessity. The circumcision of the Jewish race was a necessity, or it would not have been instituted. Follow me in the investigation of that necessity. The rite or ceremony was the removal of a certain portion of the human integument. Can it be determined to what part of the brain the portion under consideration relates?

The physiologist who does not know the relation this integument sustains to the cerebral structure is not a scientific physiologist. In fact, he is ignorant of physiology and of the physiological and pathological results in which such an operation applied to a nation would culminate.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

WALTER PATER; A REVIEW.

THE PECULIAR QUALITY of Walter Pater's style, which has a delicate flavor perceptible to those who love it, but caviar to the general public, has made his name so famous in England that the chapel at Brasenose College, Oxford, where he served as tutor, is adorned with a medallion of his head. It is inserted between those of Leonado and Michel Angelo, on the one hand, while Dante and Plato form the companion pieces on the other. Here his memorial rests in the spot that was most familiar to him in his daily life. Here amid scenes that held his thoughts captive, he must often have sat and mused upon the books he was writing or the tasks of the pupils, he was supervising.

Walter Pater was born in 1839, in Shadwell, England, in the town where his father practised as a country doctor, driving to visit his patients early and late, while the little boy was growing up with his brother William, and his two sisters who survive him. Of his early life but little is known, according to his biographer, A. C. Benson, whose book just published, is a surprise and a delight to those who have been looking for some detailed account of their favorite author.

In his youth the boy was shy and reticent, not disposed to talk of himself but to let others pour their secrets into his ears. He was very sensitive and rather backward in his studies, but with a keen love of imaginary spectacles which he used to organize among the children,—little religious festivities which disposed him to enter the church; but he became aware that the church was not the place for him, before his intellect was awakened to see the indomitable skill and energy of its founders. Pater was not a religious man in the sense that some suppose, yet he had a profound respect for the traditions of the church. He counted it more than power or influence to be able in the darkest hour of his own life to see light ahead.

One of the most interesting epochs in the life of any student, is the age at which he begins to think. In Pater's case the epoch does not seem to be very far removed from infancy. He distinctly heard a voice calling him into the Anglican church, but he decided not to take orders because he was not ready to assail those who had no faith in its offices. He was not a fighter, and his latitude and breadth of view were always enjoyed by his readers.

After becoming fellow of Brasenose College, the young man spent his leisure in studying and in putting his thoughts on paper. His first printed essay shows the quality of his mind to an unmistakable degree. It was founded upon his historical insight, for it dealt with Coleridge as a philosopher, and he felt that Coleridge had no right to be considered either a great philosopher or the originator of a system of ethics. This first published work of Pater's was contributed to the *Westminster Review*, a periodical which has seen the works of many prominent English writers in their beginnings.

Pater's next work was more subtle in its bearings, for it touched the hidden springs of tenderness in the English nation, and yet caused it to think. It was an apology for self-culture in the deepest sense, for it portrayed the life and writings of one who from boyhood had been accustomed to review his own career. "Winckelmann" was written in the same year with the essay on Coleridge, but the one marked a great advance in point of style, while the former was weighty and pretentious. With "Winckelmann" it may be said that Pater's style was formed.

The book that Benson has produced appears in the English Men of Letters Series. It is evidently written *con amore*, and the author is also in love with his subject from the point of view of an old acquaintance in literary values. Where Pater is known and loved, there also his books are valued for their progressive treatment of the philosophic and artistic element. In connection with his known indifference to any but a celibate life, it may be of interest to note that there is no feminine intrigue in any of his works, nor any woman pictured in them beyond a shadowy one that seems unreal.

The chief results of Pater's short but laboriously studious life are the three works by which he is best known: "The Renaissance," "Marius," and "Plato and Platonism," the latter being the only one which he modestly hoped might survive him. Of these, "Marius" is the best known and the most popular. It is a study of a peculiar type of mind in its development in the time of Marcus Aurelius, when the philosophy of Stoicism was prominent. Marius is led up to the point of embracing Christianity, which was tolerated under the philosophical emperor whose tenets are preserved with so much pleasure and profit to men of all times. Marius is the embodiment of intellect pushed to the supreme end of finding a new theory of life beyond what the sages of the past have taught.

"Studies in the History of the Renaissance" is a collection of essays, among which the most brilliant is "Leonado de Vinci." It contains passages which are often quoted, full of exquisite word pictures. It is writing that has magic in it, and the student who can escape its delicate charm is little in tune with the melodies of harmonious prose. Pater believes that modern work should unite the best that is to be found in classic and romantic art, that it should be fresh, new, spontaneous, without disclaiming the old forms. As inter-

puted by his present biographer, he was not in sympathy with the extravagances perpetrated by his followers, young men whom he fired with a desire toward a new kind of art.

His artistic creed is expressed in these words, italicised in the beautiful essay on the "School of Giorgione," put within the reach of all in the "Bibelot," that little reprint of choice bits from the best writers: "All art constantly aspires toward the condition of music," because music most completely realizes the perfect identification of form and matter. Turning to this essay, one finds that Benson has rather underestimated it in his review of Pater's writings. It is vague and elusive to him, but will not seem so to the student who is humbly desirous to learn. The distinguishing trait of this school of art, according to Pater, whose penetration is seldom at fault, lies in the choice of subjects fitted to combine with pictorial form, so that the beholder may see a perfect, therefore a musical presentation.

The two objects of Pater's life were to invent a new style of prose, and to embody in his books a theory of art that should be comprehensive. He must have loved color before; perhaps in some previous existence he had been a painter himself, for color is the distinguishing feature of his prose. It is not limpid prose, but ornate, with felicitous adjectives that catch the eye and throw color on the scene he is describing. His sentences are what Benson calls stately and elaborate. One can imagine that an imitator of Pater would be supremely ridiculous, for the slightest deviation from his style would make it a travesty, he has so interdiffused it with himself.

The only autobiographical hint found in his works is "The Child in the House." This is a story of stages in a mental journey, for intellectual development was the thing that counted with this author, not mere events of the objective world. Easy stages in the short home route were marked by his sensations at the time of life when the "perfume of the little flowers on the lime-tree outside the window fell upon them like rain." He notes in the child the two elementary apprehensions of the tenderness and the color in things, showing right here in infancy the supreme love for the latter, and a nature at peace with the world where color delights the eyes and charms the senses. Observation and tenderness meet in the little description of the boy's pets, a passage familiar to lovers of Pater. It is impossible not to quote it:—

"There were the little sorrows of dumb animals too—of the white angora with a dark tail like an ermine's and a face like a flower, who fell into a lingering sickness and became quite delicately human in its valetudinarianism, and came to have a hundred different expressions of voice—how it grew worse and worse till it began to feel the light too much for it, and at last, after one wild morning of pain, the little soul flickered away from the body, quite worn to death already and now but feebly retaining it. So he wanted another pet; and as there were starlings about the place which could

be taught to speak, one of them was caught, and he meant to treat it kindly; but in the night its young ones could be heard crying after it; and at last with the first light, after some debate with himself, he went down and opened the cage."

The moment that one contemplates the work of Mr. Benson, one hopes to be brought nearer to a friend, and in this one is singularly disappointed, there is so little here of the man himself; but perhaps he is best approached in this little story of the spirit's growth—brain-building, he calls it.

After Pater resigned his tutorship at Oxford he continued to lecture. Six years of study went to the making of one book, "Marius;" and in 1894, the year in which he received an honorary degree from Glasgow, his life ended very gently and without premonition. He was only fifty-five, but his life bore fruit in his writings. He has enriched the English language and literature by his devotion to beauty. No one who has done this deserves to be lost from its chaplet of pearls. What rapprochement has he with our strenuous modern life? This chiefly, that he made men think, that he widened their horizon in art, and has set a new model of English style for the student to follow.

The Location of the Progressive Corpuscle.

THE PRACTICAL and efficient service that Koreshanity has been offering to bring in the kingdom of uses to the world, has not been unsuccessful. It has made a beginning in the South, where its home is situated on a beautiful river in proximity to one of the most lovely water views ever seen on the Gulf coast of Florida. The citrus fruits are always cultivated here to advantage, and the natural timber of the region gives fuel and building materials. The climate of Florida is being sought as a refuge by many tourists who wish to escape from the northern winters. In addition to the natural advantages of Estero, it has already provided a system of instruction for the children of those who enter the Community. There is a Sunday service of a ritualistic and dramatic nature to foster the love of devotion and inculcate the principles of Koreshanity. The course of instruction includes practical machinery and electricity for those who wish to study these branches.

Koreshanity has reached a stage of its progress where it will develop very rapidly, as the materials for its growth are brought in to mark its epochs of prosperity. It not only has to provide food and clothing for its people, but to instruct and entertain them as well. For the latter purpose it has a charming little evening once a week given by the department of music, which has always been a favorite study in the Community, and which has developed under the personal supervision and instruction of the head of the Society, who is thoroughly competent to make voice culture a success. VICTORIA GRATIA has added very much to the entertainments of the Community by developing the talents of the young people in this direction. It is one

of the privileges of the Society to listen to occasional lectures from KORESH, who is always greeted with the enthusiasm that he knows how to awaken. His wisdom has laid out the city and has planted the Colony that it may bear witness of him in future years. Moreover, the Estero Community has something to look forward to in the coming months. It has a future of its own, quite independent of any other religious sect. It looks toward the coming of a nobler and purer civilization; to the enlargement of the sphere of human liberty, and to the time when all men will work together like brothers in the interest of the whole body, not of a few trusts or corporations.

The protest against human greed and selfishness that appears in this Colony planted in a lovely location on the west coast of Florida, ought to arouse attention on the part of those who are looking for some advanced purpose to serve as an index to progress. Is the human race retrograding or advancing? There are so many who wish to find an answer to this question, and in order to believe in the progressive element in human affairs they should take time to investigate the principles for which Estero stands.

The site of the town is adapted to further its shipping interests, as it is centrally located on the way to the West Indies and South America. It is not in the earthquake belt, and may expect immunity from the special disasters that threaten various parts of the continent of North America. Shipping and boat-building both receive attention in the Colony, and will be more prominent as time goes on, and the people flock in to find refuge from the deceits and failures of the business world.

The instability of the present financial system is one of the greatest obstacles to progress in the Republic. It is accountable for more suicides, robberies, and heartfailures than any other cause. People cannot stand the strain of losses and poverty suddenly impinging upon them when they are fancying themselves in the hightide of prosperity and secure from all misfortune. The victims of the financial panics which sweep the country and result in wealth to the men who control the markets, are not so few as many imagine.

Estero presents a field of effort suited to all who are willing to work for the upbuilding of the future city of the world. It is not suited to those who are already broken by the competitive wheel too far to recover themselves. The future of Estero is a theme that has been very freely discussed in these columns. It has never been too widely circulated in order to enable those who are free from prejudices and greed, an opportunity to develop and to understand that the cycle of progress is not complete without such a colony and such an effort to show that there is a progressive corpuscle.

The Question of Impurity in Art.

MR. ANTHONY COMSTOCK'S recent attack upon the nude in art has called out a storm of hostile criticism; but he is not blamed without renewing the

old question of the purity or impurity of modern art. If the world has grown so corrupt that the human form suggests licentiousness, then the force of restraint put upon it by the public censors is needed. The great artists of the world studied the human figure as the superlative expression of the will of God because he made it, and because the universe itself is in the form of a man.

General Contributions

THE WORLD'S NEED OF DELIVERANCE.

Prophecies and Promises Concerning Man's Redemption; the Increase and Utility of Knowledge; the Coming Age of Science.

BERTHALDINE, MATRONA.

THE WORLD'S NEED of a Messianic manifestation of the saving power of the Almighty spirits of the "way, the truth, and the life," for the salvation of the uttermost or outermost courts of man's being, is startlingly evident. Man is surely unsaved as to his visible, natural manhood, whatever spiritual begettings he may have experienced at the beginning of the age from the impartation of the spirit of the Lord's immortal flesh. The resurrected body of the Lord Jesus revealed the firstfruits of obedience to the laws of life and immortality; the dissolution of this celesto-natural body produced the seminal essence of Deity, which is Holy Spirit, for its harvest reproduction.

The Holy Spirit quickened men, dead in trespasses and sin, to newness of spiritual life, and caused them to be led by the Spirit of God to the awakening of fervent aspirations and spiritual groanings for the full reproduction of the divine Sonship in themselves, which necessarily included the redemption of their bodies. Whatever men's holy aspirations have been during the Christian era, they have had to bear about a body of sin and death, often such a hell of torture as to emit the cry, "Oh that this too solid flesh would melt!" or "Who shall deliver me from the body of this death?"

Whatever unity with himself may have been promised mortal men by the God of Israel the Savior, they cannot deny that all promises have been conditioned upon their works of faith, to be accomplished by the keeping of the commandments. "If ye love me keep my commandments." The commandments of Jesus were those of his Father-Mother Deity. These commandments he lived, summarized, and put the spirit of his own philosophic loving life into, to make his followers hunger and thirst for the righteousness of the law, and to love his appearing and kingdom. For those the Lord begat; he instituted a school of suffering by the sending into the world the sword of his Spirit, the truth of the Almighty destined in due season to make itself known and heard in the unmistakable language of science.

For the development of intellectual acumen and

moral stamina, an age of grace was allowed to the begotten but unborn Sons of God, and for the translation in a new heavens destined to descend for the renewal of the earth. The Lord withheld his peace from earth by bringing forth his sword. His peace he left with Apostolic succession to be established by the science of the law of his being both a war Lord and a man of peace. War is essential to the establishment and enjoyment of peace. The Apostles and prophets announced that the time would come when the nations would learn war no more; but this time was to follow the great revelation of the "man of sin" and the mystery of iniquity, after which there should be no more mystery.

The Apostles anticipated a time when men need not say, "We know in part and we prophesy in part;" "Blindness in part is happened to Israel." Knowledge of the truth was promised the God-begotten church and her offspring. Knowledge was declared by Daniel to be the forerunner of the day of judgment. "Many shall run to and fro, and knowledge shall be increased." The age of Aquarius, the day of judgment, is at hand. Men have had no sound judgment, which implies divine scientific discrimination. Zeal out of accord with the science of truth has characterized this era. Blinding, binding ignorance of justice is now due to end.

The science promised is here to be had for the asking, and the wise whom suffering from ignorance has at last schooled into the embrace of wisdom, shall understand. This means to shun that which is evil, to depart from iniquity. The wise are not the masses nor the classes so called, but just a little flock gathered from all sorts and conditions now existing. If they are wise, they know they are gathered out of the divine service of the rest, who in time and turn will do a like service, and become like them, Saviors on Mount Zion. Jehovah is the maker of all things, for without him was not anything made that was made, and his elect servants serve him in serving all, that all may know the Lord whom he raises up among men. The little flock that proved receptive to the firstfruits of the Spirit at the beginning of the age will prove receptive to the Lord of the harvest at the end of the age. Where the body is, there shall the eagles be gathered together. Where the body of the Lord is raised up, there shall all genuine sciences and the powers thereof be found.

Genuine truth and good can be inculcated only by the genuine science of the law, so comprehensive in its scope as to deserve the name Universology. Universology is a word of discourse upon the universe, that is demonstrably true. It is a genuine science, wholly lacking hypothetical elements. It is established upon a premise more impregnable than Gibraltar. Being a square deal at the start, it rises to the apex of its pyramidal height to reveal a man standing in the sun, crying with a voice of many waters, "Prepare ye the way of the Lord, make his paths straight."

The root and offspring of David threw a stone; it has become a rock in a weary land. The stone has become a revelator of the seven spirits of Deity. The stone has seven eyes. It is the Shepherd from Joseph,

the Stone of Israel. It bears the name of the man standing in the sun. The name signifies the source of life, and is from the root *koor* or *chur*, signifying a furnace or smelting-place. It primarily relates to the mental source of divine love and wisdom. The Christian dispensation for the revelation of the man of sin, as the tree of knowledge of good and evil, has one righteous branch producing the one ripe fruit of the holy seed of its divine maternity. This seed of good things to come, as the fruit of the Tree of Life, is the Messianic presence heralding the passing over of the involution of the Deific forces of science and art to a race of Deific humanity, heirs of God and joint-heirs of Jehovah, in the kingdom of their Father-Mother. Of this Shepherd the prophetic spirit of Israel's God declared, "He is my shepherd, and shall perform all my pleasure." No Persian monarch did this, save in a partial enactment of a typical character.

One of the Almighty's declared pleasures is the salvation of all men, and their possession of the knowledge of the truth as its embodiment of spirit and life. To know the truth is the hope of every progressive mentality warring with the consequences of ignorance in a body of sin and death. What foretastes of rest and peace we know are derived from our faith in God's promises that we shall know and love. As the thick cloud of man's transgressions of the law deepens the darkness on the face of the great sea of humanity, man is made to more keenly realize his helplessness in ignorance of God and the science of his creative laws. The knowledge of man conceived in sin and shapen in iniquity is a knowledge of fallacy and evil, and the insanity of diseased conditions productive of sorrows. "If the light that is in thee be darkness, how great is that darkness." The little we have learned at best has served us, teaching us by suffering how little we do know, and how much we need to know.

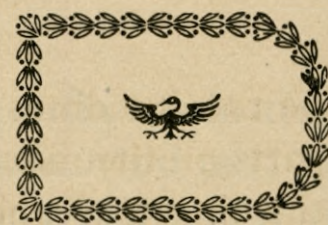
This world of towering evils of gigantic strength, and destined to destroy its needs, should get right down to this business of scientific self-examination and diagnosis of its disease at the citadel of life's commercial highways. "Know thyself," saith the sage. The visible man is but a visible corpuscle of a great organic whole, upon which he is ever dependent for the sustenance of existence. This organic whole is the universe of man and things visible and invisible, the laws of whose being in perpetuity he must know, to know himself. To incorporate a knowledge of it, thus making its spiritual concept a part of himself, he must begin as a master builder to lay its foundation for his mental house and its material expression, with a plumb-line and level. Its form must and may be determined with scientific mechanical accuracy, with the applied science of the uses of these simple tools.

The first ripe fruit of the dispensational tree is the man who can scientifically demonstrate his unity with God in fellowship of men who would be taught of God by his elect Messenger. This Messenger is to be identified with the lost Israel that Jehovah came to seek and to save. He did not seek in vain, for the stick of Judah has become one with the stick of Joseph in the hand of Joseph. The hand or ultimate power of Joseph is revealed by, and as the man standing in the sun of divine scientific illumination as to his universe of things seen, to be understood as related to his own God origin and destiny.



In The Editorial Perspective.

THE EDITOR.



PREJUDICE AND PERSECUTION are ever potent factors of man's inhumanity to man. One of the most marked paradoxes of progress is that new and righteous movements must inevitably and invariably endure the scorn of the masses and the jeers of the mobs. Not that the masses are themselves wont to inflict grievous wrongs upon movements backed by truth and wisdom, but that they are incited by designing persons whose motives are malicious, and sometimes murderous. No student of the New Testament can refrain from contemplation of the comparative ease with which the people of Jerusalem, utterly without real cause or ground, were stirred in wrath against the person and cause of Jesus the Christ. There were ring leaders of the gang that murdered him. The Apostles were in many street fights in their day; and many people were found to twist the facts and swear that the Apostles were the cause of the riots that occurred in the various cities in which they boldly declared the gospel. More recent but scarce less striking, were the groundless charges and relentless persecutions against the reputed founder of the Shaker movement. Authentic history of that movement discloses some of the most revolting acts of the enemies of Ann Lee and her followers. She taught the doctrine of personal purity in the practice of celibacy; and in the endeavor on her part and that of her followers to live the beautiful and pure life, and to settle together where they could enjoy their mutual society and fellowship, they brought upon their heads the efforts of the elements of human depravity to exterminate the movement. The following quotations from authentic and undisputed history of the Shakers will serve to show how a people of pure morals and high religious aspirations may be pounced upon and cruelly wronged, maligned, and defamed by people prejudiced by wilful falsifiers, whose object is to stir up the spirit of the mob: "And the convincing power of God which attended it, caused the formal denominations to raise and stir up tumultuous mobs, by whom she [Ann Lee] was often shamefully and very cruelly treated; and was a number of times imprisoned. * * The house was beset by a tumultuous mob, at the head of which was the warden. They broke open the door, and dragged Mother out, and cast her into the dungeon of the stone prison, where she remained fourteen days, without any sustenance except what was conveyed to her by putting the stem of a pipe through the key-hole of the prison door, and pouring milk and other liquids into the bowl of it. * * At this time various reports began to be spread abroad concerning these people. * * Which served as an occasion to some prejudiced persons to misrepresent and accuse the people of being enemies of the country, and to stir up those in power to persecute and distress them. * * It is particularly worthy of observation that in all these imprisonments and the accusations against Mother and the elders, and others of the believers, both in England and America, no fault could ever be found as to their lives and moral character; nor any evil alleged against them, but from mere slander on account of their faith and

testimony. * * The believers in America received abuse on different occasions from lawless ruffians who were taught by the false religion of their forefathers, to commit the most scandalous outrages upon a harmless people, under the pretense of suppressing error. * * The elders also, were at different times most cruelly beaten and abused by lawless mobs, without the least moral accusation having ever been substantiated against them." These quotations give brief views of the early history of the Shakers. What is the character of the Shakers today? They are known to be peaceful and liberty-loving, living in accordance with their convictions of personal purity in the life of celibacy. In Lee County at the present time, the Koreshan people are made the objects of the very worst accusations that are possible to make against the character of any people. The editor of the *Fort Myers Press*, for the purpose of obtaining a few votes for the democratic ticket, in opposition to the ticket of the Progressive Liberty Party, the members of which are mostly people of Lee County outside of the Koreshan Unity, has endeavored to barter away the reputation of the people of Estero. He is trafficking in human character, catering to the spirit of the lawless. Not alone is KORESH, the Founder of Koreshanity, made the subject of attack; but under the circumstances, every man and woman connected with the Koreshan Unity is necessarily accused of helping to maintain an institution of questionable character. By inference, we are accused of all the unmentionable crimes generally supposed to grow out of the conduct of harems and disreputable houses. The villainy of the editor of the *Fort Myers Press* is at high tide in his columns.

SO MUCH has been published concerning the alleged immoral character of the people of Estero, that the sentiment of Fort Myers is at white heat against us. We have been advised by friends concerning the state of things in that town; and the action of the committee of the Progressive Liberty Party in refraining from holding a political rally in that locality, because of threats on the side of the opposition, was a precaution in favor of peace, so that Fort Myers might not disgrace herself by any deeds of injustice against a people believing in free press and free speech. The animus against the Koreshan people at present grows out of the wave of reform that is sweeping Lee County. It is thought that attention may be diverted from the political issues by heaping calumny upon the heads of the people of Estero. Think of it, friends scattered all over the world! Here are nearly two hundred people in Estero endeavoring to apply the principles of the beautiful doctrines and truths taught by KORESH for the past thirty-six years; here are men and women, the heads of some of whom have silvered in the joyful and contented service of this cause, living, as are their own families, in the atmosphere of moral refinement and personal purity in the spirit and practice of celibacy; men and women who are industrious, striving contentedly to better the conditions of this pioneer life and to develop of the many resources of Lee County, in order to

welcome the hundreds and thousands of their brothers in other parts of the world—all these men and women are made the objects of the diabolic attacks of the *Fort Myers Press*. The articles now appearing therein are scurrilous, defamatory, and incendiary; they are maliciously and outrageously false in every detail and particular; and they are published for the purpose of inciting, if possible, to the most bitter opposition against this Community, that our people may be made to back down from further progress industrially and politically, or be run out of the County. We expect to stand our ground, knowing that the friends of religious and political liberty in this nation number millions, and the power of the nation in defense of its citizens virtually unlimited. The Constitution of the United States guarantees to its every citizen the right to worship God according to the dictates of the conscience, without molestation. There is redress from wholesale vilification, and we shall leave no stone unturned in defense of the rights of a people wholly guiltless of the malicious and defamatory charges made against them.

TIME WAS in the history of the progress of Christianity, when it was heroic and glorious to stand up for Christian principles in the face of the worst and most terrible opposition. We believe there are people in the world today who are true to their religious convictions, though they may be comparatively few. The right to worship God according to the dictates of the conscience is guaranteed to every man, woman, and child under the Constitution of the United States. Religious freedom is one of the great underlying principles of the government of the nation. It is because a few people have undertaken to exercise that right, that Koreshanity meets with the disapproval of the modern pulpit and press. Years ago the daily press of Chicago and elsewhere published defamatory charges against the Founder of Koreshanity and his people—charges that were never proved, and which would never stand the test of investigation. Capital has been made of the charge that KORESH is engaged in breaking up homes. One of the most popular religious works of Christendom, "Bunyan's Pilgrim's Progress," portrays the courage of "Christian" when he set out on his pilgrimage. Of course, it was in allegory that he left his family; yet it is easy to perceive that Bunyan's thought was that it was the duty of "Christian" to obey his enlightened conscience and be true to his convictions, despite the wishes of any other mortal being. Jesus the Christ taught that no man who loved natural kin more than Him, and who would not subordinate natural relations to the divine, could possibly be his Disciple. Why, even those of our own generation have seen the time when men were called cowards who refused to leave their families to bear arms in defense of country. In times of crucial test of the Koreshan faith, the old question of the Apostles might be emphasized: "Whether it be right in the sight of God to hearken unto you more than God, judge ye!" We ought to obey God rather than men. God's calls are the highest and most important.

THE EDITOR of the *Fort Myers Press* has proven false to every trust we have reposed in him. He was formerly

opposed to us; but two years ago took back everything he ever said against us, and for a period of nine months the Editor of THE FLAMING SWORD wrote letters weekly from Estero to the *Press*. His columns were open to us because he wanted our votes. He visited Estero on occasions, and even attended public banquets and entertainments at Estero, in company with numerous citizens of Fort Myers, who stand high in social circles there. We took in the serpent, and gave him the warmth of friendship, and gave him advertising gratis. When he wanted Lee County to take the premium at the Tampa Fair in November, 1904, he solicited an exhibit from the Koreshan Unity. He secured the space for us—space for the Koreshan Unity just equalled that of Lee County. He secured the attendance also of the Koreshan Orchestra. He was pleased with the showing we made. He wrote columns in praise of our departments, even quoting long articles from the Tampa papers descriptive of the Koreshan exhibit. He noted regularly in news columns, visits of our people at Fort Myers. On our recommendation many of our people scattered throughout the country subscribed for the *Press*. Now witness his amazing and brazen hypocrisy! He endeavors to inject his venom; and seeks to destroy our social, business, and even moral influence. All for what? Just for votes for the democratic ticket. He is raking up all the old slanders of the press for fifteen years past, and is now inserting them in his publication, without designating the date of their origin. His publication is now a cesspool of the vilest slander possible to heap upon a people. Let every one of our people refuse his publication at once. It is unworthy to enter your homes, for it is treacherous in the extreme!

WE HAVE here in Lee County the most amazing spectacle of a county judge, elected by the vote of the Koreshan people to four years' term of office, so far departing from the dignity of his position as to accept as testimony against us, malicious charges of newspapers of twelve to fifteen years ago, and other forms of alleged testimony of our enemies whose moral character and veracity would not bear investigation for a moment; and of publishing the same now, without endeavoring or desiring to hear the other side—the testimony of people of standing in the world, many of whom have been members of the Koreshan Unity in years past and are now friendly to us, and who have known the private and public life of KORESH from twenty to forty years. Who would think now that the truth concerning the character and conduct of the Apostles could have been obtained from their enemies? None is so blind as to think it was possible. The living testimony of men and women now intimately associated with KORESH in his work of disseminating the scientific gospel is unimpeachable. Singularly enough, the rules for the conduct of the homes at Estero are similar to those governing the Shaker bodies. The conditions are such as to render utterly impossible such immoral practices as are charged against us. The rules of our Homes have been in force for the past twenty years. The editor of the *Fort Myers Press* appears as judge, counsel, witness, and Jewry in one—an unwholesome combination which, so far as his trumped-up case against the Koreshan people is concerned, will not stand the slightest public scrutiny. Down with malicious calumny, and up with the spirit and power of justice forever!



The Open Court of Inquiry.

THE EDITOR.



The Harmony of Koreshan Science.

"I see that your System still has its advocates. Now your experiments seem to be irrefragably conclusive in demonstration of the concavity of the earth. But how this proves other portions of your System I fail to comprehend. For instance, is there any more proof for your three atmospheres; for your mineral and metallic encasing spheres; for your statements concerning the transmutability of matter into energy, involving the destruction of the former; for your advocacy of alchemy and repudiation of chemistry—is there any more proof for these than you claim there is for the conclusions of the Copernican system of astronomy, or the atomic theory of matter? Furthermore, I fail to see how your ideas of Deity, origin and destiny, morality and social economy are natural and logical conclusions based upon the fact that you seem to have demonstrated by actual experiment. Before I can go further I must see these statements actually demonstrated,—before I can even think of relinquishing my belief in Christianity."

The evolution of the conception that the earth's concavity was susceptible of actual demonstration by both ocular and mechanical means, was the result of a logical endeavor to reduce the entire cosmogonic system of Koreshanity to a single pivot or point of test. We applied the principles of such forms of demonstration, with the result as shown forth in our publications. Other departments of Koreshan Science are as susceptible of reduction to points of positive demonstration; and indeed, positive proofs of their truth have been adduced, though they may not appear so strikingly simple as the proofs of the truth of the Cellular Cosmogony.

For many years past it has been our endeavor to simplify the forms of demonstration of the truth of Koreshan Universology as a whole, as well as a system of departments and ramifications. Numerous and various are the facts which we have cited in the course of our promulgation of the System. We have presented proofs from the facts of observation in Nature, the principles of analogy and comparative anatomy, and of correspondence as founded upon the laws of universal harmony.

We have shown numerous times that in all instances of test, the Koreshan conclusions are found to be in harmony

with etymology or the science of the derivation of words. We maintain that words are natural vehicles of expression of thought; and that having been handed down to us from ancient times, the words descriptive of things and actions and functions, must inherently convey central thoughts concerning them. The forms of demonstration of the truth of Koreshan Universology are as numerous as the kinds, classes, and qualities of things in existence. We cannot go into the details of all these multiform proofs with which we have dealt specifically in past years. We have published them, and they are available in our literature.

Any one familiar with the Scriptures and accepting without question their testimony, must logically conclude that the heavens are divided into compartments or stories. The Apostle Paul was caught up to the third heaven of the spiritual world; and he himself testified that the things belonging to the physical cosmos exactly portray the invisible things of Deity, even the essential Godhead. The division of the spiritual world must therefore be analogous to the division of the natural heavens.

The three atmospheres or heavens were seen by Swedenborg, the highest surrounding the sun; the middle atmosphere lying outside of the highest; and the outermost situated beneath the middle heaven; and finally, the earth being beneath the lowest atmosphere. This makes three concentric atmospheres within the physical shell or environ called the earth.

We have shown many times that the three physical atmospheres are analogous to the three mental atmospheres; and that these three mental atmospheres correspond to three distinct physiological divisions of the human system. A specific analysis of the human brain reveals the location of the cortices and organs which contain the three distinct atmospheres of the mind. There is no guess-work about the relation of these three mental atmospheres.

The law of emplacement of the substances comprising the physical cosmos

enables us to determine not only what atmospheres exist, but also what substances lie beneath our feet, as well as the approximate thickness of each distinct plane or strata of air, water, mineral, and metal. If we proceed merely upon the basis of casual observation, it would be easy to determine the fact that the lighter the substance the thicker the strata. It is obviously so in the cases of air and water.

We know that the law of specific gravity obtains throughout our field of observation. Gases lighter than the air rise; substances heavier than air fall. The law of emplacement of the matter of the cosmos would necessitate the existence of strata, and the ponderation of the heaviest substance to the outermost plane. In the cellular form the lightest substance must be most central.

Let any one lay out in a single column, the names of the various elements known to chemistry—the lightest at the top, the heaviest at the bottom, in accordance with the known laws of specific gravity, allowing that the lighter substances occupy more space than the heavier materials—and the column will approximate the relation of the materials through which a single radius of the earth must pass from center to the outermost stratum of its circumference. This much for the law of emplacement of matter; it is certainly scientific.

If Jesus the Christ was the promised seed, the head of all creation, in whom were the fulness of the Godhead and the universe involved, he was the microcosm or universe in its least form. The relation he sustained to the universe is analogous to the relation that the acorn sustains to the oak. If "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," it follows logically that a correct and scientific understanding of the physical creation must lead to a correct and scientific knowledge of Deity.

The Lord Almighty is called the Sun of Righteousness. He will shine in his strength. He will rise as the light of the new day. The world he will illumine is the world of humanity. It is

a mental and spiritual illumination. The Lord Almighty must in his functions in relation to humanity, be analogous to the sun of the physical cosmos. The Almighty is central; he is the heart of the universe. The sun must therefore be the heart of the physical creation.

The science of the cellular cosmos must therefore be the basis of the science of divine Being and the processes of the evolution of the new order of divine life in the external world, or the establishment of the kingdom of God. The conclusions of Koreshanity concerning Deity are known by its teachers and students to be in strict keeping and harmony with the cosmogonic basis.

It scarcely devolves upon us longer to prove the fallacy of the doctrine of the indestructible atom, or the truth of the transmutation of matter and its correlation with spirit. It is already admitted by the foremost chemists and physicists of the civilized world, that the old idea of the eternity of the atom must be abandoned. The basis of modern chemistry is a lost cause; for the discovery of the phenomena of radium and other radio-active substances has destroyed its every conclusion.

These are not merely our conclusions as to the status of chemistry. Such men as Sir Oliver Lodge, Sir William Ramsay, and others prominent in the field of research in radio-activity, have abandoned the old conception, and have emphatically declared themselves in favor of the doctrine of transmutation. The laws and principles of transmutation as set forth in Koreshan Universology have been taught by KORESH for thirty-six years.

The Eye of Prejudice.

"With all due regard to what you say, to me the system is utterly beyond the pale of discussion. * * Assumption that the earth is a sphere? If there were only one fact of the earth's shadow on the moon, or the moon's on the sun, during eclipses, that would be beyond dispute. The calculation of eclipses proves absolutely the received doctrine of the make-up of the solar system. If a man should go out at noonday and cry the sun does not shine, we would say he was blind. Every ship that drops her hull behind the horizon proves that the Florida business was not performed at all, or by those unqualified."

Many of our readers may be surprised to learn who wrote the letter from

which the above is an extract. It was written by Mr. Hudson Tuttle, the noted veteran spiritualist. He sees the Koreshan System through the eye of prejudice, and his words do not seem to be those of a candid truth-seeker. He did not write the above to us, but to one of our friends and subscribers. The friend is not a Koreshan, accepting merely the cosmogonical phase of the system. He has verified some of our ocular demonstrations of the earth's non-convexity, and is thoroughly satisfied that the facts of our experiments are as we have detailed them in our publications.

The friend to whom we refer is a spiritualist. He wished Mr. Hudson Tuttle to consider the facts which constitute the foundation of Koreshan Science, and gave him the results of some of his own observations. Here was a man writing candidly to a respected leader of his own faith. Our friend was not believed. His words were not considered at all, for he was put off with these significant clauses: "With all due regard to what you say, to me the system is utterly beyond the pale of discussion."

And then he breaks forth in unwarranted assertions concerning the certainty of so called proofs of the earth's convexity. He goes far beyond the claims of the modest modern astronomer, who knows that the premise of modern astronomy is nothing but an hypothesis. Listen to him: "If there was only one fact of the earth's shadow on the moon, or the moon's on the sun during eclipses, that would be beyond dispute."

So say we; if, indeed there was *one* fact of the *earth's* shadow on the moon it would be beyond dispute. We deny that there is one such fact. Therefore the *if* is in the right place. It is but a surmise on the part of the astronomers that the moon is eclipsed by the earth's shadow; it is nothing more than a plausible explanation of the phenomenon of the moon's eclipse.

But hear again, "Or the moon's [shadow] on the sun." Did any one ever see a shadow of the moon on the sun? If so, the light of the very bright idea just quoted, must have been the source of illumination on the earth-side of the eclipse. Rather excited, we should judge, was the veteran spiritual-

ist; else he should not have made the blunders noted above.

The man who asserts that the prediction of eclipses constitutes a demonstration or verification of the claims of the Copernican astronomy, is either

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ignorant of the processes involved in the calculation of the time of an eclipse, or else he is putting up a mere bluff. The Ptolemaic astronomy prevailed in the world many centuries before the time of Copernicus. During all that period eclipses were predicted with accuracy.

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The actual fact is that no theory of astronomy has ever entered into eclipse calculations. Why, the Chaldeans knew that eclipses repeat themselves every eighteen years; and they designated the eclipse period as the Saros, which means "repetition." The public is verily bamboozled on the subject of eclipses by school teachers and stock writers on the subject of astronomy!

It sometimes happens that as a ship drops her hull behind the horizon, an observer may be in sight with a telescope, and through it observes the hull-down portion of the ship—actually restoring it to view, proving that the Florida experiments were performed and truthfully described. In conclusion, allow us to observe that occasionally at noonday, clouds obscure the entire heavens; and a man might be pardoned for making the rather paradoxical declaration that "the sun does not shine." And he might have good eyes, too!

Report from Springfield, Mass.

EDITOR FLAMING SWORD:—The Koreshans of Springfield observed the Solar Festival in commemoration of the birth of KORESH, the Founder of Koreshanity, at No. 25 Dawes street, on Sunday, October 21. Our teacher led the usual order of Ecclesia service; and at its conclusion there were other exercises, among which was a recital of the Koreshan doctrinal literature in its many phases, by different members; also a discussion of important subjects. Mrs. Russell gave a fine rendering of the Apostle Paul's defense before King Agrippa; and an original poem was read by another member

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which made the evening function of interest and value. This is the first time the Solar Festival has been observed in Springfield, and in the future we intend celebrating every anniversary.

With salutations to all the Community,
E. A. W.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The liveliest and best of all the November magazines is the *Review of Reviews*, it is said, with every one of its special features and all its departments edited in the light of current news. The men of the month, Hughes and Magoon, are subjects of personal sketches. An extensive treatment is made of copper, the great industrial fact of the month. The crisis in the English parliament is the subject of discussion by Mr. Wm. T. Stead, the noted English writer. There are other contributed articles, covering Secretary Root's South American tour, Mexico's fighting equipment made conspicuous by the military failures of other Latin-American states. In the editorial departments, the Hearst movement and the latest phases of the Cuban situation are among the distinctively news topics discussed at length. To know what the political campaign in many states represents, one should read the November *Review of Reviews* on the eve of the election. Review of Reviews Co., 13 Astor Place, New York City.

Practical Astrology for Everybody.—This is a treatment of the subject of Astrology from a practical point of view, without the mysteries of horoscope construction. The author is Prof. Llewellyn George, of Portland, Ore. The work consists of 82 pages, pocket size, bound in red cloth, stamped in gold. There is a good deal of common sense in the book, which may seem high at \$1.00, but it may be worth it. A man has a right to charge for his knowledge. You can get a paper bound volume for 50 cents. A 36-page prospectus of the Portland School of Astrology is sent free. Address, 266 Clay street, Portland, Ore.

Theosophical Quarterly.—Published by the Theosophical Society in America, 159 Warren street, Brooklyn, N. Y. This magazine is excellently printed, containing 100 large pages. The October number is before us, with its Notes and Comments, Analysis of the Sermon on the Mount, A Study of Life, and numerous other articles of interest. To non-members the price is \$1.00 a year; 25 cents per copy.

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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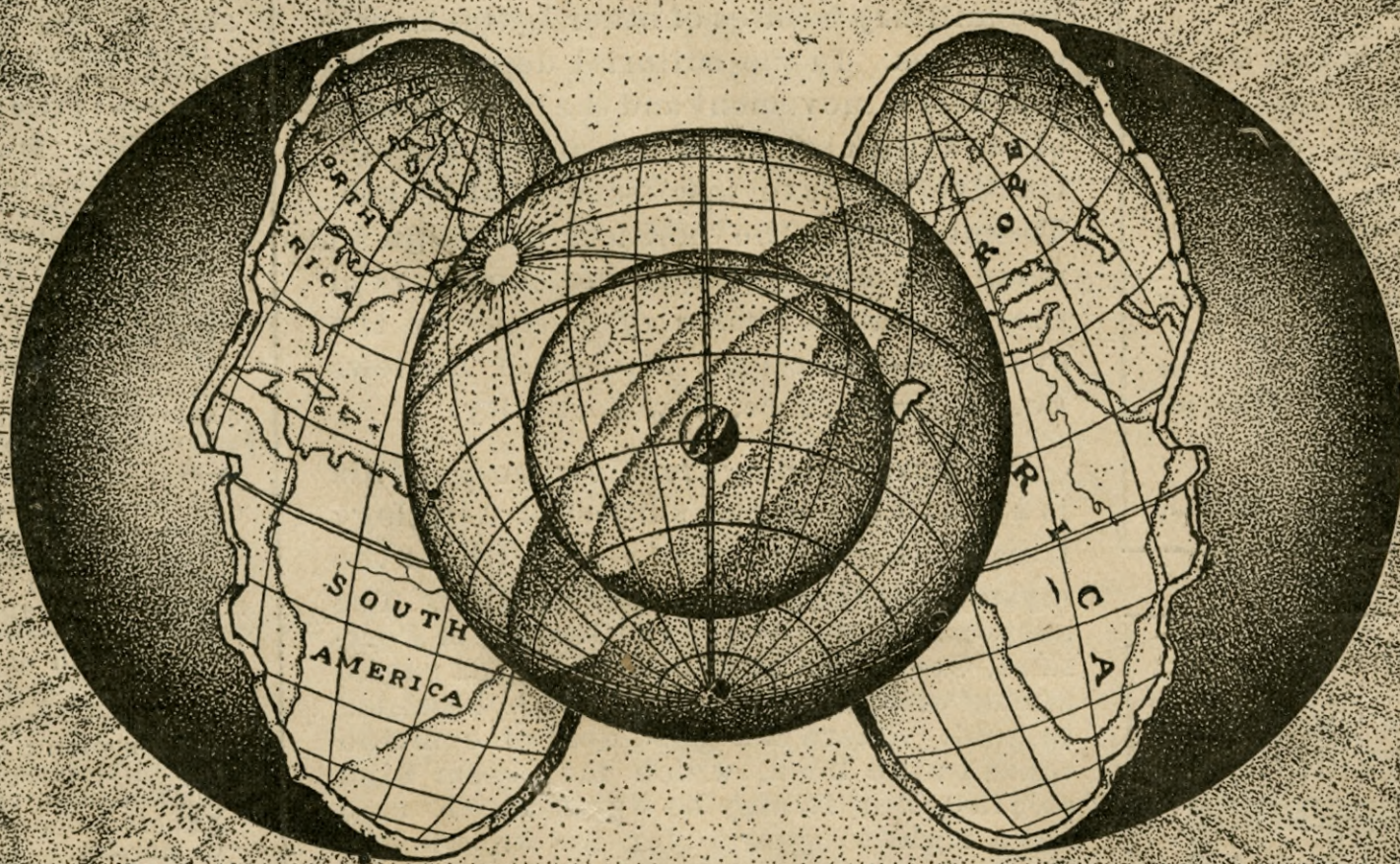
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VOLUME XX.

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